لَا إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

إِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْإِسْلَامُ

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THE REVIEW OF RELIGIONS

JUNE 1961

Managing Editor
S. D. AHMAD

The Ahmadiyya Movement in Islam

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, District Gurdaspur, India, when he started initiating members under certain conditions. He claimed to be the Promised Messiah and Mahdi. He made the startling disclosure that Jesus Christ had excaped the crucifixion and died a natural death at the ripe old age of 120 and was buried at Srinagar, Kashmir. His claim to be the Mahdi, Messiah and Krishna raised a storm of opposition from the ranks of Muslims, Christians and Hindus of the Indian sub-continent. But the number of his followers daily increased and extended into hundreds of thousands by the year 1908 when he breathed his last.

He was succeeded, on his death, by Hazrat Maulavi Noor-ud-Din, one of the most devoted of his followers as his First Successor. The Ahmadiyya Community, at his demise in 1914, elected Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, Son of the Promissed Messiah, as his Second Successor.

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During the tenure of his office, he particularly emphasized the propagation of the true principles of Islam and sent missionaries abroad. There is now a network of Ahmadiyya missions all over the world. Another feature of his Caliphate is the erection of mosques in the leading towns of Europe, America and Africa.

After the partition of India in 1947 the headquarters of the Ahmadiyya Movement moved to the newly-erected town of Rabwah in West Pakistan.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from

The Secretary,
Ahmadiyya Muslim Foreign Missions
Tahrik-i-Jadid, Rabwah.
West Pakistan.

The Review of Religions

A Monthly Magazine Devoted

to the Cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Review.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

The Review of Religions

RABWAH, WEST PAKISTAN

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Christianity in Pakistan

Since the partition of India in 1947, Christian missionaries in Pakistan have accelerated their activities to such an extent that even the closet-loving ulema and the easy-going *sajjadah nashins* have been alerted to perceive the menace to the religion of Islam. Being unable to cope with the situation themselves and take the field against the Christian missionaries, they have asked the Government to take stringent measures to curb the activities of Christian missionaries in Pakistan and thus save the Muslims from their clutches. The Government of Pakistan, acting upon the broad principle of Islam, that there is no compulsion in religion, is following the policy of religious toleration. There is a fair field for all religions and no nation is favoured with special concessions.

Before proceeding to suggest remedies for the cure of the disease, it may not be out of place

to trace briefly the history of how Christianity came to be introduced in the Indian sub-continent and how it came to assume alarming proportions in modern times. In the latter part of the 16th century, Emperor Akbar's policy of toleration towards other religions attracted the Jesuits of Goa towards Fatehpur Sikri, Agra. The *Ibadat Khana* became the arena where religious discussions found free play and where papers were read on the beauties of their respective faiths by the votaries of different religions. During the time when the star of Mughal India was on the ascendant, and the East India Company was nothing more than a commerical concern, there was no question of evangelization of the people of India by Christian missionaries. But when the East India Company emerged as the Paramount Power in the sub-continent, the gates of India were flung open, in 1813, to the trader, the school master and the clergyman. Applications for licenses poured in the office of the company, and the bearers of the Cross were granted licenses on a gigantic scale, with the result that Christian missionaries flooded the Indian cities during the course of half a century following the grant of the charter. Mission schools, hospitals and Christian centres sprang up here, there and everywhere. The definite and clear-cut aim of these Christian activities was nothing but to convert the Indians—Hindoos, Muslims and others to Christianity. All sorts of devices and all methods of persuasion were made use of for conversion purposes. Even the government officials worked hand in hand with the men of religion. Meetings were held at District headquarters under the chairmanship of Collectors. Not only this but Directors of

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the Company were in sympathy with the clergymen working in India as the following quotation will clearly show :-

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> As regards the religious cause (of the Mutiny of 1857), Hindoos regarded the English as great iconoclasts and feared that their own religion will be destroyed by Christianity. Both the army and civil population were under the fear that the government intended to make everybody Christian as the Mohammadans had done before. Missionary activity was extended by the Englishmen in all parts of the country. On many occasions the meetings of the missionaries were held at the headquarters of the Collectors. The Hindoo Law of Property was changed with a view to facilitating the conversion of Hindoos to Christianity. Formerly a convert from Hindooism was not allowed to inherit property but this hurdle was removed. The English made no secret of their intention to convert the Indians to Christianity.*

Mr. Mangles, the Chairman of the Directors of the East India Company, made the following statement in the House of Commons :-

> Providence has entrusted the extensive empire of Hindustan to England in order that the *banner of Christ* should wave triumphant from one end of India to the other. Everyone must exert all his strength that there may be no dilatoriness on any account in continuing in the country the ground work of making all Indians Christians.†

But the upheaval of 1857 opened the eyes of British statesmen to the futility of waging another crusade in the sub-continent of India so much so that Queen Victoria thought it expedient to make a public declaration of her religious policy in her Proclamation of January 1858 :

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*India Since 1526. V.D. Mahajan.

†India Since 1526. „

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> Firmly relying ourselves on the truth of Christianity and acknowledging with gratitude the solace of religion, we disclaim alike the right and desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be anywise favoured, none molested or disquieted, by reason of their religious faith or observances but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure.*

During the post-mutiny period, the work of evangelization of the Indians proceeded apace, backed as it was, by the prestige of the dominant race of the Christians. The bulk of the Muslim ulema, who did not move with the times and whose only education consisted in a parrot-like repetition of the Holy Quran and the reading of a few books on forms and rituals, or, at the most, the study of a few stereotyped books on logic and Greek philosophy, were no match for Christian missionaries who used weapons against Islam supplied them by the ulema themselves. The un-Islamic convictions and beliefs of the votaries of Islam endorsed the position taken up by the Christian missionaries. The prevalent belief that Jesus Christ was taken up alive to heavens, that he would descend in person in later days to ameliorate the condition of the Muslims, that he has been alive in the heavens all these 2000 years without eating and drinking, that only he is free from the touch of Satan, all these were the weapons which the ulema themselves had supplied the Christian missionary from their own armoury. These are the points where the de-

*India Since 1526. V.D. Mahajan.

fences of Islam were the weakest. The Christian missionary saw his chance and attacked the vulnerable points with the result that hundreds of thousands of Muslims were won over to Christianity, thanks to the un-Islamic beliefs of the Muslim ulema.

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There is no use criticising the open-door policy of the Government towards Christian missionaries working in Pakistan. Both Islam and Christianity are missionary religions and in accordance with the proverb, fair field and no favour, the ulema should venture to come out of their closets and take the field against the Christian missionary. If our ulema make it a point to study the Holy Quran *vis a vis* Jesus Christ and in the light of modern trends, they will come to realize the hollowness of their own views about the status of the Israelite Prophet. The example of the ulema of Egypt who have taken the initiative in this respect, particularly the *fatwa* issued by the Rector of the Al-Azhar University of Cairo, may serve as a guide to the ulema of Pakistan.

—: o :—

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Place of the Holy Prophet in Classical Persian Poetry

Sayyed M. Akram Shah

A poet is a very sensitive person whose sharp insight penetrates deep into abiding values in the thinking of his time and polity and who can project these values very forcefully. With classical Persian poets, we have the advantage that they lived in a country which was historically most closely associated with Islam next to Arabia. They, therefore, imbibed fundamental concepts of Islam in their pristine purity. Since the Promised Messiah (may peace be on him) also glorified the Holy Prophet of Islam in his immortal Persian poetry, in addition to that in Urdu and Arabic, some study of the classical Persian poetry, in so far as it relates to our Holy Prophet, seems worthwhile, as it can present an immense scope for a comparative thinking.

We will begin with Maulana Nizami Ganjvi, whose works have been an essential part of the curricula of Muslim religious academies. In his well-known work, *Makhzan-i-Asrar*, he refers to the Holy Prophet in these words :

کنت نبیاً که علم پیش برد : ختم نبوت به محمد سپرد

i.e., Since he bore the insignia of 'I was Prophet', the position of "Khatm-i-Nubuwwat" was entrusted to Muhammad.

The marginal note on this stanza in the 1923 edition, published by the Nawal Kishore Press, says that it refers

to a Tradition which reports the Holy Prophet as having said that he had been a prophet even when Adam was still in the process of being created. The inevitable conclusion is that the authority of the Holy Prophet ran supreme over all other prophets irrespective of temporal directions.

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As if to clarify the intent of the above stanza, Maulana Nizami hastens to say :

مه که نگیں دان زبرجد شد است : خاتم او مهر محمد شد است

i.e., The moon which appears like ruby ; it has become a "khatam" of the seal of Muhammad.

Obviously, the word "khatam" here has a reference to verse forty of chapter 23 of the Holy Quran, where the Holy Prophet has been described as "*Khatam-an-Nabiyyeen*". Maulana Nizami associates this word 'Khatam' with seal, as if it is something used in seals.

Immediately afterwards, this Muslim scholar tries to explain the significance of the possession of a seal by the Holy Prophet. He says :

خواجه مسیح و مسیحش غلام : انت بشیر انت مبشر به نام

i.e., Lord of healers, Messiah is whose servant ;
You are giver and receiver of blessed news.

The context clearly shows that Nizami wants to impress his reader that the seal or "Khatam" is symbolic of the supreme authority which the Holy Prophet commands over all other prophets. This idea is again emphatically brought out in the following poem :

بر همه سر خیل و سر خیر بود : قطب گران سایه سبک سیر بود

i.e., He was the commander of all prophets and at the head of the good ;
Like a big star he went on his path with balance.

The caption of the chapter in which these poems occur is meaningful, printed as the edition was as late as 1923. It is entitled :

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در حجت محمد مصطفی صلی الله علیه و آله وسلم

i.e., Proof of prophethood of the Holy Prophet.

It would seem that the words have been carefully chosen to signify that unless the Holy Prophet is seen from an angle Maulana Nizami has seen, his prophethood cannot be established, much less his supremacy over other prophets. If that were not the intention, the title words would be absurd, as no other explicit argument has been advanced in this chapter in support of the claim to prophethood.

In his *Masnavi Khusro-Sheereen*, Maulana Nizami again refers to the word 'Khatm' in a more specific manner. This is how he states :

اساس شرع را ختم جهان است : شریعتها باو منسوخ ازان است

i.e., He has completed the basis of the Law ;
That is why all other laws have been cancelled.

It is precisely in this sense that the Pomised Messiah mentioned the Holy Prophet, when he said :

هست او خیر الرسل خیر الانام : هر نبوت را برو شد اختتام

i.e., He is the best of prophets, best of all men ;
every Prophethood was completed by him.

And again :

آنچه مارا وحی و ایمائے بود : آن نه از خود از همان جائے بود

i.e., Whatever revelation and inspiration we receive ;
It is not our own achievement but through him.

Even a cursory reading will show that the Promised Messiah (peace be on him) and Maulana Nizami are driving at the same thing—that the title of 'Khatam' con-

ferred on the Holy Prophet invests him with the supreme authority over all other prophets and that consequently any law or claim to prophethood without his authentication are null and void. The Maulana seems to be at pains to make his intention on this point clear beyond any doubt. That is why he repeatedly refers to the subordinate position of other prophets in the context of the title of 'Khatam'. Being a 'Khatam', the Holy Prophet, according to Nizami, is :

سر و سرهنگ میدان وفا را : مهه سالار خیل انبیا را

i.e., At the head and commander of the arena of loyalty ;
The supreme commander of the army of prophets.

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And :

خلیل از خیل داران سپاهش : مسیح از چاوشان بارگاهش

i.e., Abraham was his syce ;
Messiah was one of his courtiers.

While talking of the supremacy of the Holy Prophet, Maulana Nizami takes a sudden turn to throw light on another aspect of the prophethood of the 'Khatam-un-Nabiyyeen' when he says :

ز شرع خود نبوت را نوی داد : خرد را در پناهش پیروی داد

i.e., Through his law, he revived the institution of prophethood ;
As such he gave a direction to intellect under his patronage.

This is a very significant passage indeed, because the Maulana's views are completely congruous with those of the Promised Messiah, when the former says that the law brought by the Holy Prophet revived the institution of prophethood rather than abolished it. It requires no great intelligence to understand that the revival of something gives the sense of its continuance.

There is a chapter in the *Masnavi Haft Paikar* of Maulana Nizami entitled :

نعت حضرت سید المرسلین خاتم النبیین محمد رسول اللہ صلی اللہ علیہ وسلم

i.e., **Eulogy in respect of the Lord of Prophets and 'Khatam-un-Nabiyyeen Hazrat Muhammad, peace be on him.**

The first poem in this chapter reads :

نقطہ خط اولین پرکار : خاتم آفرینش آخر کار

i.e., **The starting point of the circle ;**
'Khatam' of the beginning and the end.

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Leaving aside the question of lexicography, the word 'Khatam' here may mean the end or the seal. Surely there can be no end to the beginning and even to an end. We have also seen that the Maulana has nowhere used this term to signify an end. The interpretation of the poem is therefore very clear.

A careful and unbiased study of Maulana Nizami leaves no doubt in one's mind that all through he has hammered the idea that the highest tribute one can ever pay to the greatest Prophet of all times is to recognise the fact that it is only through him that the highest spiritual achievement—prophethood, can be had and that it is only he who can rightly be called a prophet-maker. Just read this couplet occuring in the Maulana's *Laila-Majnoon :*

اے ختم پیمبران مرسل : حلوای پسین و ملح اول

i.e., **Oh, "Khatm" of true prophets :**
Sweets for later ones and salt for earlier ones.

It will be observed that the second line is an amplification of the first one and the substance of the couplet is that the Holy Prophet Muhammad (may peace be on him) was "*Khatm*" of prophets in the sense that he is

the salt for (or of) prophets preceding him and sweets for prophets who would follow him in temporal order.

By now we can have a retrospective look on what we have read in order to notice that nowhere does the Maulana use the word "*Khatm*" or "*Khaatam*" in the sense of cessation and that everywhere he correlates these words with phenomena of perfection, consummation and continuity.

The technique adopted by Nizami Ganjvi in the couplet of the *Laila Majnoon* quoted above is applied again in the following poems in the '*Sikandar-Nama Bahri* :

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زهے پیشواء فرستادگاں : پزیرنده عذر افتادگان

باغاز ملک اولیں رایتے : بپایان دور آخریں آیتے

i.e., Glory for the leader of messengers of God ;
considerate for the humble ones ;
from the point of the beginning of time he is the first ;
and from the point of end of time he is the last sign.

Here again a reference is made to prophets, most of whom were very humble men, and the Holy Prophet is described an entity present at the beginning and the end of the series of prophets, it being understood that these two extremities cannot imply chronological sequence for the simple reason that, from temporal point of view, he was not the first prophet. On the other hand, it will be seen that the Holy Prophet has been called a sign for later time in his capacity of being the Leader of prophets. He could not be a leader of prophets in later times, if there were to be no prophets in later times. It is also significant that the word '*Aayat*' (sign) used in the above couplets has been often used

in the Holy Quran in association with the conferment of prophethood.

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The same idea has been conveyed by Nizami in the following verse of the Sikandar-Nama Bahri :

فرشته نمودار ایزد شناس : که ما را بدو هست ایزد شناس

i.e., One who shows angels and knows God ;
It is he through whom we acquire knowledge of God.

The words to be marked here are that the Holy Prophet has been described as one who shows angels. The act of showing is a transitive action. In simple language, it means that the Holy Prophet shows angels to others. Now, obviously this is a figure of speech, because nobody has claimed that he has been shown angels by the Holy Prophet. Indeed, the showing of angels will be no matter for glorification as such. The only other and sensible interpretation that can be made is that the Holy Prophet has been the cause of continuance of revelation from God, because angels are a vehicle for conveying revelation. This is supported by numerous verses of the Holy Quran. In verse 8 of chapter 15, we have 'And We do not send angels but with truth'. Similarly, the first verse of chapter 35 says, "Glory to God, the creator of heavens and the earth and the retainer of angels as messengers."

It is in this perspective of perfection and continuity that the entire philosophy of Maulana Nizami about the excellence of our Holy Prophet is to be scanned and it is this philosophy of outlook which is being expounded when this Persian scholar, for instance, says :

محمد کرا از ازل هرچه هست : بآرایش نام او نقش بست

چراغی که پرواز بینش بدوست : فروغ همه آفرینش بدوست

ضماندار عالم سیه تا سپید : شفاعت کن روز بیم و امید

i.e., Muhammad, in whose good name has been created every thing that exists from eternity to perpetuity ;
He is a lamp in light of which vision takes flight ;
The evolution of the entire creation is through him ;
He is the security for the universe ;
He is the intermediary between God and creatures on the day of fears and hopes. (*Sikandar Nama Bahri*)

Or, when he says in the Sikandar-Nama Bahri :

کلید کرم بود در بدو کار : کشاده برو قفل چندین هزار

i.e., He was the key of blessings at the very beginning ;
Through him were disentangled thousands of knots.

In respect of prophets, it is this notion of superiority of the Holy Prophet that permeates all his poetry. Any other construction put on his verses like :

سر خیل توئی همه خیل اند : مقصود توئی همه طفیل اند

i.e., You are the leader and all others are followers ;
You are the goal and all others are incidental.

or :

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سر آمد ترین همه سروران : گزیده تر از جمله پیغمبران

i.e., The best of all prophets :
More beloved than any other prophet ;

is bound to be out of context and, therefore, fallacious.

Before passing on to the discussion of other Persian poets, it is relevant to add that Nizami interprets the term '*Khatm*' as signifying perfection or authentication not only when he refers to the Holy Prophet as such but also in other contexts. For instance, in the *Makhzan-i-Asrar*, the following couplet :

دور سخا را به تمامی رسان : ختم سخن را به نظامی رسان

i.e., Consummate the epoch of generosity ;
Put perfection of rhetorics to the credit of Nizami.

We cannot even imagine that Nizami implies in this couplet that there should be no rhetoricians after him even of a stature lower than his. The irresistible conclusion is that he has used the term '*Khatm*' here in the sense of perfection, desire for which is understandable.

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An instance of the term being used in the sense of authentication is another couplet of the *Makhzan-i-Asrar*. It runs as under :

مهر شد این نامه بعنوان رسید : ختم شد این خطبه بدوران رسید

i.e., This communication has been stamped so that its object has been fulfilled ;
This speech has been authenticated, so that it has been circulated across ages.

The second part of the couplet has been put in antithesis to the first part. The inference, therefore, is that the second part bears the same meaning as the first part and has been added only to stress the intent of the first part. This being so, the term '*Khatm*' used in the second part cannot but have the same meaning as '*Muhr*' (stamp or seal) used in the first part.

—: o :—

The Efficacy of Prayer and Sir Sayyed Ahmad Khan

Ch. Abdus Salam Akhtar, M.A.

Recently a book, "Religious Thought of Sayyed Ahmad Khan" published by the Institute of Islamic Culture, Lahore, has received wide circulation among the intelligentsia of this sub-continent. The editor of the work, Mr. Bashir Ahmad Dar, has claimed that the present progressive attitude and awakening of the Muslims, is directly attributable to the ideology of Sir Sayyed Ahmad Khan. He Says :

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> All outstanding men of his day surrendered to his capativating personality and soon rallied round his new ideology. Even his opponents were forced to meet him on the new ground. They had to adopt the same rational and progressive attitude towards life in order to pull him down from the high pedestal. The humanistic and liberal attitude, which he adopted in his commentary on the Quran was followed up by almost all those who entered this field after him. People claiming to belong to different sectarian groups and view-points still go back to this masterpiece for inspiration, light and guaidance (Introduction p. 6).

It is not the purpose of this essay to offer an all-inclusive commentary on this book but it seems advisable to observe at least one aspect of religious consciousness, namely, the prayers.

Prayers, their essence, and the manner of their observation, occupy a vital position in every act of religious devotion. Practically no religion in the world lives or can live or has ever lived without a code of words designed to be offered to the gods or goddesses, for the fulfilment of this or that object. Even if we go as far back as the Vedic period, we find in the Rig Veda :

> O the nourisher and the uplifter of all this creation; we worship Thee and seek Thy assistance against all that is evil.*

Similar is the case with the Bible. Very frequently we come

*Rig Veda Mandal 8 ; 4.

across prayers offered by Jesus to God Almighty soliciting His favours and blessings. In fact, the verses in St. Mark, aim to establish the Kingdom of God and exhort sinners to repent and cherish true belief. Thus we find :

> Now after that John was delivered up, Jesus came into Galilee, preaching the Gospel of God and saying, the time is fulfilled, and the Kingdom of God is at hand ; Repent ye, and believe in the Gospel.*

In the Holy Quran, the opening chapter, *Sura Fatiha* comprises the most comprehensive prayers for the uplift and betterment of all humanity. Thus we find :

اهدنا الصراط المستقيم - صراط الذين أنعمت عليهم غيرالمغضوب عليهم ولا الضالين

> *i.e.*, Guide us in the true path; the path of those who received Thy blessings and bounties, and not the path of those, who incurred Thy displeasure nor of those who have gone astray.

These examples from the holy books reveal the fact that prayers have always formed the nucleus of man's spiritual effort in this life. Whatever their metaphysical background may be, the truth remains that man has always yearned to seek Divine assistance in all important undertakings of life. And not only is this yearning natural, it has also another important psychological significance.

Prayers presuppose firm belief in divine attributes.

If the quest for a supernatural healing power is really a genuine phenomenon, the prayers then do signify an All-controlling Reality, who *must* be well-close to the inner recesses of our hearts, so as to be a source of consolation to a seeker. As soon as a picture of this system is conceived, the idea of a Power with all His bounteous attributes naturally dawns on the mind ; the human soul yearns to realize what it feels to be the only Support and Foundation of this life. Any other metaphysical conception might appease the intellect, but cannot satisfy the soul. This instinctive dependence or reliance on the greatest Power becomes the starting ground of a religion. Man feels that his ship is not sailing in this vast sea, anchor-less, but that there is a Divine Hand, that will come

*Mark 1 : 14,15.

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to his rescue, whenever he needs it. This belief, however, becomes a tangible fact when it is carried out in practice. Thus God Almighty says in the Holy Quran :

والذين جاهدوا فينا لنهدينهم سبلنا

i.e., Those who strive in Our path, are guided by us and led to Our ways. (29 : 70)

God Himself directs those who strive to achieve His glory. The scheme of spiritual progress envisaged by a mystic or a seeker becomes an inspiration to him as and when he starts his career. But the conception of this universe as drawn by Sir Sayyed Ahmad Khan, as we shall presently see, puts such obstacles before a yearing seeker that either he should deem himself helpless before the encumbering circumstances and therefore leave the struggle once for all, or he feels that the struggle is not worth-while at all.

Mr. Bashir Ahmad Dar writes :

> What does Sayyed Ahmad mean by nature ? From the details that we find scattered throughout his works we come to the conclusion that he viewed Nature in the sense in which the nineteenth century scientists interpreted it, as a closed system of the universe which obeys certain laws of the mechanics and physics and which is invariably characterised by a uniformity of behaviour in which there cannot be any exception. This mechanistic view of Nature is not confined to the inorganic sphere; every organic and even human being is subject to these unalterable laws. Thus in an article he says, "In the beginning this knowledge of nature was limited. But with the increase in knowledge, the sphere of nature has correspondingly increased and thus seems to have become co-extensive with what we find in the universe, what we see and feel, that the actions and thoughts of man, and even his beliefs are all different chains in the inexorable laws of nature."*

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From this view of Nature, it is not difficult to imagine, as to what might have led this great personality to such a scepticism. The wave of scientific achievements had started revolutionising ideas on ethics and mysticism, and nothing short of heavenly

*The Religious thoughts of Sayyed Ahmad Khan, p. 51.

revelation could effect a channge. The Muslims, a large majority of them, had laboured under traditions and conventions. The *Ulema*, like Brahmans of the pre-Buddhistic age, had monopolised initiative in religion and earned their living through yoking the people to customs and conventions. It was only the Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadian (may peace and blessings of God be on him) who rebutted this mechanistic conception of universe by saying :

> The naturalists do not know, that the Omniscience of God Almighty who instituted various laws of nature, demands that He should Himself be the Greatest Master of the transitions and transformations working inside Nature. As His own being is unlimited, He must have also kept room for the unlimited transitions among the objects of the universe. If this were not so, He would have been accused of lying in suspension leaving everything to the laws of nature to work their own way. But this is not the case. Our benificient Almighty did create all things, and He does exercise His discretion even now, on each and all except, of course, that He does not will anything which goes contrary to His own commitments.*

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The Promised Messiah (may peace be upon him) emphatically states that if all this cosmos were to run blind in pursuance of the laws of nature, there would be no point in saying that nature is dynamic. The natural phenomena, as now has been pointed out by Sir James Jeans, sometimes President of the Indian Science Congress, have a teleological context ; they have a meaning and a purpose. In fact the Great Power, which controls all this mechanism, must be a great mathematician as it was stated by a scientist. But the difference between the working of the mathematical laws, and those of divine dispensation is that if the former have a rigidity and austerity of their own, the latter have a dynamic flexibility to suit their own ends. As a matter of fact, it was this point, on which Sir Sayyed Ahmad Khan did not fully see the Islamic context, and its significance, when he says :

*Barakat-al-Dua p. 22.

None of the Prophets came to realize God except through this process. Moses expressed his wish to see, he got the reply : by no means canst thou see Me, but look upon the mount. What was on the mountain ? It was nature, manifestation of the law of Nature. God could not manifest Himself direct: the way He pointed out was the way of Nature.*

Again in an article, "Islam is Nature and Nature is Islam", he writes :

> Religion pure and simple is above all the rituals and formalities, with which it comes to be unfortunately bound up and that true Islam is Nature and '*fitrat*'. He who does not believe in any prophet, *avatar*, revealed scripture, or the ritualistic formalities (that are commonly called *fard* and *wajib*), but believes in one God only is a Muslim in the true sense.†

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Sir Sayyed Ahmad, in the above-quoted lines, does not seem to realize, that the natural phenomena, even though they may be manifestation of Divine power and glory, are not God in themselves. The gardener that grows a flower is different from the flower itself, even as the light which helps the sight is not itself the sight, or the object which lies in the field of vision. The Holy Quran says :

الله نور السموات والأرض - مثل نوره كمشكوة فيها مصباح .
المصباح فى زجاجة - الزجاجة كانها كوكب درى

i.e., God is the Light of Heavens and earth ; the example of His light is like a lamp placed in a socket; and the lamp itself is in a glass case, shining like a star . . .(24 : 34).

It is evident, that the room which is lighted, and the reflector which directs the light, cannot be identified with the flame of light itself. To call, therefore, Nature as Islam or Islam as Nature, is to confuse both, and to commit a logical fallacy of '*Petitio-principi*' or begging the question.

The Promised Messiah, wrote in his book "*Kishti-e-Nooh*" under the caption, OUR TEACHINGS :

God exists even now, as He did in the days past. His

* *Tafseer* vol. II, p. 45.

† *Tahdhibul-Akhlaq* pp. 41-42.

> powers too remain the same as they were in the past; and He is still as capable of showing signs as He was before. Then why should you be satisfied with stories and fables alone ? . . . . You have no idea what the coming day has in store for you. Therefore, ere the day dawn, pray everytime that for you it should be a day of blessings and peace.*

Again he stated most emphatically :

> Our God Almighty is the Lord of all, the most powerful and Omni-potent. His power of manipulation over the objects of his creation is wounderful and miraculous . . . He is absolutely competent even to change the qualities of things. It is possible that, under His Will, water may lose its coolness, or the fire its heat. And these changes are not against His will . . . . Why should one presuppose that the qualities of objects never change. Sayyed Sahib seems to think that, in the Holy Quran, the qualities of the objects referrd to by God remain as immutable as ever ; or, perhaps, they are rigid and static. If this were so, God's words addressed to the prophet zacharia: انا نبشرك بغلام حليم *i.e.*, We promise that you will be blessed with a boy, would have meant that Prophet zacharia's son yahya should always remain a young boy . . . . such instances are numerous.†

How clearly God's will is made manifest in these lines. The answer to Sir Sayyed Ahmad is the answer to every naturalist who feels sceptical about the bounteous possibilities of Divine will. The question of pre-destination, however, is most amicably dealt with, by the present Head of the Ahmadiyya Community, Hazrat Mirza Bashirud-Din Mahmud Ahmad, in his book تقدیر الٰہی or *The Predestination by God.* He says :

> The question is : can fate be averted ? My answer is that it can be averted. He who gives a decision, can also change or modify it. We find that when dry wood catches fire, it burns. It is a law of nature. It has been ordained by God that it would happen so. But when water is sprinkled over

Kishti-e-Nooh, pp. 54-55.

†*Barakat-ul-Dua*, p. 24.

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it, the fire is put out. It is also a law of nature, and it was equally pre-ordained that it will happen so. Remember, God's ways supplement each other.

The truth is that the force of prayers has its own effect. It can turn the impossible into an actual fact. Numerous instances can be quoted to prove the truth of this statement. Destiny is what God wills for us, and our supplications and solicitations can certainly turn the tide.

و نرجوا منه خيراً

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Can the Africans Adopt Islamic Culture after Independence ?

Major Doctor Shah Nawaz Khan, Sierra Leone

Yes ! they can conscientiously do so, and I have strong reasons for this conviction.

Although Islam has been wilfully misrepresented to the Eastern and Western nations, for many centuries, but the true facts could not be concealed for ever. These briefly are :-

1. Islam is a universal and a "total" religion. It is all-embracing and all-comprehensive. It encompasses all aspects of human life and all phases of human activity. It caters for and satisfies all basic human instincts, especially those relating to hunger and sex—the two deepest and fundamental urges, and over-whelming incentives to all human conduct. Some thinkers anticipate with concern that with the advent of the spirit of nationalism in Africans their ancient culture of paganism will be revived. But it will be easy to avert, because pagan ideas can safely be supplanted by Islamic culture. After all the original civilisation of Africans was Asian, supplemented by Islamic culture, introduced by the Arabs.

2. It is a religion very simple to understand and very easy to practice. Yet it is rigid in principles, but elastic in its application, like tempered steel. Hence it suits all climates, continents, castes, colours and creeds from the North to the South pole. It is a pure Monotheistic religion with no reservations, enigmas and anecdotes.

3. It provides the world with a culture of a very high order that has stood the test of centuries. It enlightened Europe with its civilisation and culture when the latter was submerged in cimmerian darkness where scientists and scholars were persecuted by religious fanatics in the

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medieval ages. It has vast potential capacities for giving mankind, a new world order and a civilisation which will provide for every living soul on earth true happiness and contentment along with all the modern comforts of the atomic age, in a peaceful and pious society without stigmas of cold war of nerves, and hazards of merital infidelities.

4. Its ideas and ideals are based on common sense and reason. Its teachings do not offend the physical laws of Nature. Its ideologies not only sastisfy the mind of the man in the street, but also the hypercritical intelligence of the ultra modern super-mind of the western people.

5. Islam literally means PEACE. Peace in the widest sense of the word. Peace between man and his Maker, between man and man, between husband and wife, parents and children, master and servants; between capital and labour; communism and democracy and even between religion and science. Islam is a great advocate of peace between black and white; brown and yellow races and their religions. It exhorts its followers to respect the Holy founders of all religious systems of the world, including Christianity, our sister religion, chronologically and fundamentally *nearest* to Islam.

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6. Islam provides solution for all world problems—moral, social, economic, even political issues that are threatening the world peace. It is the panacea for all ills of mankind, physical as well as spiritual. It loathes the very idea of slavery and concubinage. It is against aggressive political wars even crusades, except for the defence of the Faith.

7. It encourages modern civilisation *viz.*, industrial and agricultural development; educational and social advancement consequent to scientific research and invention. The month of Ramazan is no hurdle to industrialisation of Africa as some statesmen and rulers fear. Islam has a solution, even a compromise for it.

8. The Prophet of Islam was a great supporter of the cause of

women. He emancipated them from bondage in Arabia and elsewhere and awarded them right of opinion in religious and social affairs He exhorted the Muslims to provide high education for girls. Islam gives women the right of inheritance to property from both parents and husbands. Islam is not against the participation of women in such callings and careers that have been the prerogative of man for centuries *viz.* medical, legal, judicial and executive jobs and professions. They can become doctors, judges, lawyers, even ministers and mayors. They can take part in sports and games ; shoot, drive and ride, use swimming pools and beaches, run womens' stores, join clubs, and colleges. But without free and unguided intermixing with men.

9. Islam not only preaches, but also practices the vital principle of the universal brotherhood, and equality of men in the eyes of the Lord. The early torch-bearers of the Islamic culture, the Arabs, not only honourably married African girls, but they also settled in the country instead of using them as mistresses and secretaries. There is no apartheid and no lynching in Islam. In an Islamic state there are no so-called white roads and parks ; schools and buses, hospitals and hotels.

10. The teachings of Islam are not derogatory to Divine Mercy and Justice. Our God does not make them suffer in fact, who only sin by 'proxy', nor *vice versa* (Thomas Paine). Islam guarantees direct communion with God and censures the idea of intercession by priests, saints, or divines.

11. Islamic teachings are not based on pagan beliefs (witchcraft, anemism, fetichism, etc.) nor on heathen or Buddhist myths (Polytheism, Incarnation, Transmigration, etc.). It is a rational religion of peace and plenty, and practises pure unity of God, the only Creator of the universe and man. It is a great exponent of the original pristine purity of nature and conscience, which gets defiled and desecrated by evil extraneous influences only.

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12. It does not release man from all moral and ethical obligations by declaring 'the law a curse'. The Quran is the culmination and acme of perfection in the cultural evolution of the word of God (revealed Books) since the days of Adam, Noah, Moses, etc. We believe that history repeats itself and it is my proud privilege to annouce to my readers, that (as foretold by the Master Prophet Mohammad of Arabia) the future civilisation of the world will be Islamic and the Western Nations will henceforth look to Islam for spiritual leadership and cultural guidance.

13. Islam fully caters for man's sexual needs. "It allows polygamy, when sex ratio is upset" (Barnard Shaw), in view of the fact that man is polygamous by nature. But woman is non-androus for that matter.

14. It grants women the right of divorce in cases of all major insoluble disputes, including adultery, sex hostility and temperamental disparity. It condemns all types of white slave traffic including concubine, in excess of the four consort legal wedlock.

15. It permits family planning for reasons of mother and child welfare and allows the use of artficial contraceptives for birth control. But, at the same time Islam rejects the theory of "Malthus", and proclaims that our planet can feed ten times its present population, provided the so far untapped sources of food and energy (forests, deserts, oceanic plankton (algae and the atmospheric nitrogen, etc.) are fully exploited by experts. Islam allows all kinds of variegated wholesome foods and drinks except those that are detrimental to man's physical, mental and spiritual health.

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16. Islam upholds ten principles of the UNCIEF declaration, and preserves the rights of all children. It endorses true and fair conversion but condemns all forms of 'duress', and compulsion in religion ; even indoctrination and Brain washing (Dr. Sargant) in denominational teaching institutions, asylums or social and Health centres, etc. It

allows full freedom to all state subjects, in matters of belief, worship, change of religion, use of mosques, etc.

17. Islam advises that each Muslim should 'carry his own cross'. This is the only sensible atonement for one's sins. It also teaches that man was created in the image of God and all righteous persons, in the eyes of the Lord, are his sons and daughters, in a metaphoric sense, of course. The Holy Quran endorses the doctrine of immaculate conception of the Virgin Mary. But it refuses to regard it a miracle or a metaphysical Phenomanon. Like the birth of Adam it considers it an exception to the Law of nature, which can be explained by a Biological Phenomenon known as Parthenogenesis. Authentic cases of such rare births have recently been reported in medical literature (Lancet). Lord Buddha was born of a virgin (St. Jerome).

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18. Islam lays special emphasis on economic justice in this selfish world. It is against black marketing and hoarding of wealth by a few business magnates and multi-millionaires. It enjoins equitable distribution of wealth among all sections of the community through alms, donations, zakat, etc.

19. Islam stresses the importance of Prayer to God for the spiritual evolution of men. It bears testimony that prayers are heard and responded to. It also teaches that true dreams are from God and they have a meaning and an interpretation. Islam upholds the doctrine of a life after death, and immortality of the soul and preaches that human personality survives after death.

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The missionary work for Islam in this age

Sheikh Nasir Ahmad, Zurich

The following is a translation from a talk of German broadcast from the Austrian Radio on 5th November, 1959 by sheikh Nasir Ahmad secretary Ahmadiyya European Missions, Zurich :-

There are things which appear to the people in the West today as strange. One of these things is the fact that Muslim nations who had been lying dormant for centuries have suddenly woken up and are making their state of awakening vividly felt. This awakening is particularly remarkable in the spiritual field which finds expression, among other things, in the fact that Muslim missionaries are spreading their Faith to regions in which it had been upto now almost unknown.

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The average European draws his knowledge of Islam even today from turbid sources and is not able to free himself from the picture of Islam *depicted for him* by certain interested circles for centuries. One might allude to the trend of writing history since the Crusades. The Western people are inclined to identify Islam with a segment of history which was indeed as far from the true spirit of Islam as the deeds or the misdeeds of the overwhelmingly Christian nations of the twentieth century are from the spirit of true Christianity. It is, therefore, necessary to call for a mental preparation and some adjustment in thinking for the listener in order to understand what follows about the missionary activities of Islam in our time.

Islam is not a religion merely of historical or academic interest. It is not to be compared with a desiccated mummy in a museum. It is a living force which strives forward and is capable of animating even the depraved nations of the Muslim world. Christianity, too, has been such a force and was, contrary to Hinduism or Buddhism, ever endeavouring to expand and develop.

Islam as a *movement* has been the talking point during different periods of history; and things have been attributed to it which are not borne out by its teachings. Thus it is, of course, clear that some Muslim conquerors attempted unrightfully to brand their

military expeditions with the stamp of Islam, whereas their military undertakings aimed in the first instance at their personal aggrandisement and religion served only as a camouflage. They helped the propaganda conducted by the opponents of Islam, mainly concerned with presenting Islam as a cruel, intolerant and barbaric religion in the eyes of the Western people. It is a mistake to think that the Prophet ordained that Islam should be spread through fire and sword. It is a distortion of historical facts to claim that Muslims spread their religion with violence. Fact is that Islam never gained more converts than during peace time.

Now, today we are witnessing the greatest unfolding of missionary activity of Islam on a world-wide basis which aims at correcting the false picture of a sabre-rattling Islam. Towards the end of the last century a movement was started in the then India by Hazrat Mirza Ghulam Ahmad of Qadian which set, as its goal, the regenerating and spreading of Islam all over the world. Hazrat Mirza Ghulam Ahmad of Qadian laid claim to the title of the Promised Messiah and announced that God had entrusted him with the task of expounding the true and pure Islam and with the interpretation of its teachings in accordance with the needs of the time, further with the removal of errors and wrong notions of faith which had crept into the Muslim beliefs, and with the job of making Islam known everywhere and unfolding a missionary activity on universal scale.

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This Movement is making its presence felt particularly in the Western countries for a decade. Before entering upon the missionary activity, it is proper to reproduce in brief the aims of the movement in the words of its Founder. He says:

> "Almighty God has ordained that human beings, living in different continents, in Europe or in Asia, such of them as are endowed with righteous inclinations, should be drawn towards the One God and united in one Faith. That is the purpose of my advent in this world."

Further:

> "There will be a new Earth and a new Heaven; and the days are approaching nigh when the sun of truth shall rise in the West. Europe will know the true God."

"It has been revealed to me through a vision that the rising of the sun in the West (as foretold by the Prophet Mohammad) means that the Western countries which have been for long living in the darkness of unbelief and confusion shall partake of belief in Islam."

Further :

"My God has revealed to me and promised that He will soon help me and that my message shall reach the Eastern parts and the Western parts of the earth and the dashing of their waves."

"I came only to sow a seed, and this seed has been sown by me. It will now grow and blossom, and none be able to destory it."

"I am the Imam of the time, and God is behind me."

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On the death of the Founder in 1908, a successor was elected. When the First Successor died in 1914, Mirza Mahmud Ahmad became the Head of the Movement which is working under his guidance for the past 45 years. He has succeeded in realising the main objective of the Movement, namely missionary activity among the others. The present Head of the Movement issued in 1934 an appeal to the academic youth of the Community to offer their services for Islam. Originally they were supposed to devote themselves for three years, later they were asked to devote their lives. Many young people answered the appeal, so that the first missonary since this appeal could be sent to Europe immediately after the second World War. He is the same who is now addressing you. After him came other missionaries to England, Spain, Italy, France, Switzerland, Holland, Germany, Scandinavia, and also to America and Afirca.

The Ahmadiyya Movement in Islam has its present Headquarters at Rabwah in Pakistan. It is there that missionaries are trained for their work. Mirza Mahmud Ahmad, the Supreme Head of the Movement, has personally been to Europe twice, for the second time it was in connection with medical treatment. He laid in 1924 the foundation stone of the first mosque in London. He also took part in a religious conference and made a speech on Islam which

was later published in book form entitled "Ahmadiyyat or the True Islam".

Besides Europe, the missionary activity of Islam within the framework of the Ahmadiyya Movemen is also being conducted in the Eastern countries, even in the Muslim countries. Missions are working today in the following towns of America : Washington, New York, Chicago, Los Angeles, Pittsburgh.

In Europe we have the following Missions : London, Zurich, Hague, Hamburg (Since then also Frankfort), Madrid and Oslo (now Copenhagen).

In Africa Missions are to be found in Ghana, Nigeria, Liberia, Sierra Leone, Libya, Kenya, Uganda, Tanganyika (now also Togo). Further, missionary work is being carried on in West Indies, Trinidad, Mauritius, Dutch Guiana, British North Borneo, Philippines Singapore, Indonesia, Burma, India, Pakistan, Syria, Lebanon, etc.

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This list is by no means complete ; work is going on also in many other towns in different continents.

The Movement have at their disposal a number of periodicals and newspapers which are published in different languages. From Rabwah a daily newspaper is published besides a number of other periodicals, including the monthly "Rewiew of Religions" in English. In Nigeria the weekly paper "Truth" is published; in East Africa "East African Times" is being published. In German language the monthly "Der Islam" is published in Zurich. From Washington comes the quarterly "Muslim Sunrise".

The Quran, the Holy Muslim Scripture, has been translated in seven important European languages, and the first authentic translations have already been pubilshed in Dutch, German and English. All these editions are now out of print, and work is going on new editions (German and English editions are out since). A Russian translation of the Quran is also under preparation.

The Missions in Western countries work mainly on the following lines in order to create an understanding for Islam : through public lectures, lectures in church community centres, within the University Extension Lectures, in Universities ; through individual

talks, correspondence, preparation of suitable literature, through writing articles in the Press, publication of books and booklets on Islam. Quite a selection of such literature has been published in German language. The monthly journal "Der Islam" was founded in 1949 and has been published regularly since. This is the only periodical in German which informs the reader authentically on various aspects of Islam. The speaker has also the honour of having founded and edited this periodical for the past ten (now 12) years.

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The heads of Missons in European countries meet from time to time to exchange their experiences and to work out new plans for the expansion of their work. It is in spain that we are experiencing the greatest lack of freedom of religion and conscience. Six conferences of European Missions have so far been held, *viz.*, in London, The Hague, Zurich and Hamburg. The next Conference will be held probably in Oslo (now Copenhagan)

Mosques are also being built. In Africa, where the missionary work has taken large dimensions, many new mosques and schools and high schools have been opened. In Europe, mosques have been built in London, The Hague, Hamburg and Frankfort. Soon the building of a mosque in Zurich will be started. Mosques are also planned for other European towns. Vienna, too, shall have a mosque. The work in Austria is being conducted from Zurich which is the centre of activity for Switzerland, Austria and Italy.

This brief sketch of the missionary activity of Islam shows that Islam has started with a universal spiritual campaign and that it regards its teachings as an acceptable and practicable solution of the world problems. The objection that Islam has spread itself with fire and sword is, in face of this missionary activity, losing ground. Nor have the Western people to fear anything from Islam. They do not need to identify Islam with any one people in the medieval ages or in our age, but to regard it as a universal religion a title to which Islam lays claim.

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Religious Tolerance

Jameela B. Saifi, Nigeria

The only thing that can bring harmony to the world is unity and this unity can only be achieved if there is more of tolerance among the different sections of the community. The present day world has been torn asunder for want of tolerance. The division of the world to-day is based on the difference of colour and religion. These differences have been the cause of fighting and bloodshed in many parts of the world. The most controversial subject today is the extreme to which the racial discrimination is being practised. The example of South Africa is the one that comes to the mind when mentioning racial discrimination. There the whites hate the black and, in act, the blacks are not allowed by the government to go side by side with them. The Government of the country is so strict with its apartheid policies that it does not heed the warnings given by so many countries of the world.

If this situation continues for long in South Africa or for that matter, any other part of the world, it will surely make it a hell to live in. This can only be avoided if the people are more tolerant.

Now let us see what Islam has to say about tolerance. To find out what the teachings of a religion are, one has to look into its sacred book and the practice of its Founder. So, we will first look into the Holy Quran. In the first place it says :

"There should be no compulsion in religion. Surely right has become distinct from wrong ; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking." That clearly shows that Islam is not a religion which encourages force to be used when converting the people. Everyone is free to make choice according to his understanding.

Apart from saying that there should be no compulsion in religion, the Holy Quran goes a step further and says that if the people turn their backs when they are being preached, then one's

duty is only to convey the message. The Holy Quran says :

"But if they dispute with thee say : 'I have submitted myself to Allah and also those who follow me'. And say to those who have been given the book and the unlearned, 'Have you submitted' ? If they submit then they will surely be guided, but if they turn their backs then thy duty is only to convey the message. And Allah is watchful of His servents."

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If the above quoted verse is taken into consideration it is clear that the question of compulsion does not arise. In regard to the way the message of God should be preached, this is what the Holy Quran has to say; "Call unto the way of thy Lord with goodly exhortation and argue with them in a way that is best. Surely thy Lord knows best who has strayed from Him and He knows those who ar: rightly guided."

We have now seen what the Holy Quran has to say about tolerance. Now, let us turn to the practice of the Holy Prophet Muhammad, peace and blessings of God be upon him. It is reported that once a Christian delegation came to the Holy Prophet and when it was time for their service they wanted to go elsewhere to worship. The Holy Prophet allowed them to conduct their service in his mosque. What else could have shown the extent to which the Holy Prophet practised tolerance ? For the Founder of a religion which is based on the Unity of God to allow the followers of the religion which teaches that there are three 'Gods', to worship in his mosque is really an example for others to follow.

Many charters granted by the Holy Prophet after his conquest also show how tolerant he was. After he had conquered Mecca the Holy Prophet was so generous that he forgave all those who had tortured him and his followers for a long time. An extract from a charter granted to the Jews reads :

"Jews who live under our protection will be guarded against all sorts of persecution and indignities and they will be equally entitled to our shelter, help and good treatment along with the Muslims. Jews belonging to the tribes of Bani Auf, Bani Najjar, Bani Haris, Bani Jasam, Bani Ghalib, Bani Aus and all other inhabitants of Medina will make, in conjunction with the Muslims, one community

and they will exercise the rights and perform the rites of their religion as freely as would the Muslims."

Another charter granted to the Christians reads : "Everything big or small belonging to them shall not be interfered with. All shall remain as it is in the churches, monastries and other places of worship."

The Holy Prophet was so considerate that he, as the Holy Quran says, extended the hand of co-operation towards the People of the Book. The relevant verse of the Holy Quran reads thus : "O People of the Book ; come to a word equal between us and you—that we worship none but Allah, and that we associate no partners with Him, and that some of us take not others for Lords besides Allah. But if they turn away then say, 'Bear witness that we have submitted to God' ".

With all these verses of the Holy Quran and the practice of the Holy Prophet in view it is quite incorrect to accuse Islam of intolerance. In fact, Islam gives more instructions on tolerance than any other religion.

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2. Ahmadiyya Muslim Mission, Die Moschee, Oostduinlaan 79, Den Haag (Holland).

3. Ahmadiyya Mission, des Islams, Anna Heer Str. 18, Zurich 57, Switzerland.

4. Ahmadiyya Muslim Mission, C. Ciudad Real 12, 10 Izda, Madrid, Spain.

5. The Mosque, Hamburg-Stellingen, Wieckstrasse 24, West Germany.

6. Mr. Kamal Yusuf, Poste Rastante Homd Kontoret, Copenhagen, Denmark.

7. Ahmadiyya Muslim Mission, 2141, Leroy Place, N. W., Washington 8, D. C., U. S. A.

8. Ahmadiyya Muslim Mission, Upper Corapachaima, Calcutta Settlement, Trinidad.

9. Maulavi M. Ismail Muneer, H.A., Ahmadiyya Muslim Missionary, Rose Hill, Mauritius.

10. Ahmadiyya Muslim Mission, P.O. Box No. 418, Lagos, Nigeria, West Africa.

11. Ahmadiyya Muslim Mission, P.O. Box No. 39, Saltpond, Ghana, West Africa.

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18. Ahmadiyya Muslim Mission, 99, Driebergs Avenue, Colombo, 10, Ceylon.

19. Haji Muhammad Ebbah, Cagayan, de Sulu, Philippines.

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